The Bombay Guardian.

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Beejapoor, February 2, 1869:—While the great truth is continually and every where taught us that the fashion of this world perisheth, while the law of change is everywhere conspicious, and nothing seems to be exempt from the transforming and destroying power of time, it is still remarkable how much of the past finds a representation in the present. The remains of this ancient Mohammedan city, not only speaks to one of the glory and splendour of a dynasty that flourished and perished here 3 or 4 centuries ago, but awakens recollections of monuments of far more ancient kingdoms and civilizations visited and admired in years gone by, in Europe, Asia and Africa; Memphis, Thebes, Baalbek. Jerusalem, Syracuse, Pompeii, Rome &c. Believing that there is an All-wise Disposer of all things mundane and celestial, who subordinates the plans and works of men, even of those who acknowledge him not, to his own sublime purposes regarding this world, we cannot doubt that it is with some special design that these monuments of other days remain. The period during which the pyramids remained intact and looked down upon the civilization out of which they had sprung, was scarcely longer than that in which they have been memorials of a by-gone culture and a perished religion; and when we turn to the remains of Assyrian, Grecian and Roman art the period in which they have been merely commemmorative, is considerably longer than that to which they properly belonged. We incline to think that sooner or later, if not already, all the civilizations that the world has ever seen, will be found represented in monuments and relics. As for tribes and races that were too low in the scale to leave anything in the shape of monuments, we have no doubt that they have their representations in tribes now existing upon the earth; for it is certain that we have races of men of all degrees and varieties of degradation.

The remains of Beejapoor are interesting in a high degree. One is astonished, after travelling for sixty miles through a region where trees are few and men still fewer, where the abodes of men are wretched villages of clay houses and even these few and far between, to come upon this skeleton of a city where an area of five or six square miles are covered with remains of magnificent edifices, and where imposing domes and graceful minarets meet the eye in whatever direction you turn. When we call to mind the unhappy attempts at bridge-making in connection with our Indian railways, we are the more ready to marvel at some of these felicities of architecture. In what is called the Bungy's Mahal (built by an enriched bungy or sweeper) we puzzled ourselves in vain to ascertain how some fifty or more beautifully wrought and massive stones could hang horizontally over the head without any visible support. A day before reaching this, at a village called Hortee, we saw in an old Hindoo temple, stones suspended horizontally over the head and bound together by an adaptation of a principle of the arch, the central stone being broader at the top, or else inserted into the contiguous ones by a kind of articulation. Something like this is probably the secret of the Mahal above mentioned. The architects of Beejapoor seem to have vied with each other, who could fly furthest in stone. Some of these structures remind us somewhat of the tombs of the Caliphs near Cairo. Nothing can exceed the beauty of much of the stone tracery here, arabesques in open work, of an endless variety of pattern. The Jumma Musjid is a magnificent affair and in remarkably good preservation. The grandest edifices are the mausoleums. Our friends the Ritualists and some who are not Ritualists would have us imitate these Mahommedans in the construction of costly and beautiful religious edifices; but the feeling that inspired these structures was not, strictly speaking, a religious one. The grandest of all of them is the Golgoormurt, whose, dome, about equals in diameter that of St. Peter; but it is not, however a place of worship, but of sepulture; the sovereign who built it wished to live, in the recollection of men and therefore erected for his mausoleum a place that would stand for centuries and command the admiration of men of distant generations.

We are, architecturally, if inferior, more conscientious than these men of old. They had no hesitation in using the revenues of the state, wrung from their subjects or from their enemies, in constructing these magnificent edifices. It was little to them that the mass of the people profited nothing by these costly structures. The Bhore Ghaut Incline is our response to the taunt which these domes and minarets seem to be addressing to us. A still grander response is that which is made by our Bible and kindred Societies.

There seems to be a population of a few thousand (five or six) within and without the walls of this place. They are chiefly Mussulmans; the Hindoos, as in most of the places south of Sholapoor, in this direction, to a considerable extent speak Canarese; there are however Marathi speakers among them. There are Government schools here, Anglo-Marathi and Canarese. We doubt if the Canarese of this region have ever had the Gospel preached to them. The brethren of the German Mission at Guledegudda will perhaps be extending their itineracies here one of these days.

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SATURDAY, FEBRUARY 6, 1869.

NAPOLEON III IN PROPHECY.

The work which we have already mentioned, 'Who will be the Antichrist?' and which endeavours to show that Louis Napoleon is to be he, maintains that the number 666, said in Revelation to be the number of the beast, points in some thirty three ways to the present Emperor of the French. We fail to find that it points to him at all. As we have before remarked, the characteristic of the beast which is expressed by the number must be in harmony with the other features of which prophecy makes mention. And it must be a distinguishing characteristic of the system or person treated of; something by which he or it may be manifestly distinguished from others. Such a word as the Greek *apostates*, apostate, the letters of which make 666, and which has been advocated by many, is not at all of the nature of a solution; it does not point to anybody or anything in particular; thousands have been so described by their enemies; it does not help to verify any given explanation. The Roman letters used to designate numbers are very few, and no word consisting exclusively of such can be designated. The Greek Alphabet is used for numeration, and all the numbers specified in the Apocalypse are designated by letters; and there can be no question that the 666 is to be sought in a Greek name. The book above mentioned says that Louis Napoleon in Greek letters contains the given number; but the writer has to do violence to the name to make it correspond. Napoleon in Greek would be written with an *omego* and not an *omicron*, which adds 730 to its value. We are quite sure that no straining will be necessary to obtain the number when the true name is found.

It is in Daniel that we find the first prophetical reference to the beasts of Revelation; and then we are expressly told that they signify kingdoms. We are even told what kingdoms are designated by them. These very beasts are mentioned anew in Rev. xiii. Now the number 666 must, we think, designate a kingdom of some kind; must designate the fourth of the prophetical kingdoms, Babylonian, Medo-Persian, Macedonian and Roman; and must represent the Roman kingdom in the state in which it last appears; when the little horn having eyes to oversee (*episcopein*, exercise the office of a bishop) and a mouth speaking great things, putting forth extraordinary assumptions, ruling over the kings of the earth, distinguishes itself by its relentless and long-continued persecution of the saints of God. The word *Italika ecclesia*, has been suggested; but the system referred to is something more than a church, and the omitted article compels us to disallow it. The words *E basileia latine* were suggested at a very early period, and in our opinion meet all the requirements of the case, marvellously, and as no other words can. This is the very designation by which the Roman empire was distinguished after the removal of 'him that sitteth to the East,' gave oppor

tunity for the development of the Papal power. The Pope claims to be the sovereign of a kingdom; he wears the tiara; he is imperator in the proper sense of the word; and his kingdom is latin. His bulls, encyclicals, epistles, all his state documents are in latin; by this language he communicates with his subjects throughout the world; it is only to the Vulgate, the Latin translation of the Scriptures, that he gives his sanction; the services of the church of Rome are in latin. 'No man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. The number of the beast's name was something that comprehended all the subjects of the kingdom; it was not merely a latin king or succession of kings, but a latin kingdom. The successive Popes might be of very different nationalities, but they all used Latin in their public documents; and the subjects of this kingdom are taught to say Paternosters, Ave Marias, and the like, and in all their religious acts they make manifest that the number of his name is upon them.

In this kingdom which embraces so many nations and tongues, civil rights are reserved for all who conform to the religious requirements of the ruling power. No man may buy or sell, that is, can enjoy the rights of a citizen, if he entertain heretical sentiments, sentiments not approved by the Roman Catholic church. Every one at all acquainted with the history of Europe, knows that this has been the condition of things wherever Roman Catholicism has had its own way; knows that throughout the middle ages this was a characteristic feature of governments of the different countries, that they were absolutely intolerant of all opinions and professions condemned by the Pope. Men purchased peace and liberty to such measures of civil and social liberty as were obtainable, by careful conformity to the dictates of the Church.

The present Emperor of France has very remarkably indentified himself with the Papacy, by restoring Pius IX to the seven-hilled city and the Vatican, by his armies in 1849-50, and by continuing his support ever since, though he has allowed the States of the Church to be very considerably diminished. He has said to the enemies of Papal tyranny, Thus far and no farther. It is many years since we pointed out the correspondence between these facts and the statement made in Rev. XXII regarding the beast and the woman supported by it; and we have not been at all surprised by the failure of all schemes that implied the dissolution of the connection between the Emperor and the Pope. The prophecy has not in our opinion any necessary limitation to individuals; knows nothing of Louis Napoleon or Pio Nono as persons; would be unaffected by the death at this moment, of either of these potentates; simply requires that there should be an upholding of the Papacy by an Imperial power or by the Roman Catholic Sovereignties of Europe, up to the time when the Lord shall destroy this mystery of iniquity by the brightness of his coming.

We should be sorry to have Christians pin their faith in unfulfilled prophecy to the representation of Louis Napoleon as the personal Antichrist. He is certainly not proceeding to take up the position which they assign to him. We have to go back a long way in the history of France, to find a period when so much religious liberty was enjoyed there, as is now and has been for twenty years. It is only the year before last that the great Exhibition was held in Paris; and thousands of persons from all parts of the world enjoyed an opportunity they never had before, of hearing the Gospel preached in their own tongues, of obtaining the Scriptures and evangelical books in their own vernacular. Napoleon III. is now in his 60th year; he has not evinced the slightest desire to obtain for himself religious homage, or to destroy the Roman Catholic faith; his great concern is apparently to preserve for his son the empire which he has now. Still less is the tendency of modern thought in the direction required by those who hold the doctrine of an antichrist to come; but rather in the direction of a denial of the supernatural, and the divinizing of humanity as a whole.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF OUR LORD.—XI.

"VERILY, *I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.*—*Matt.* x 23.

These words occur in the discourse which our Lord pronounced when he set apart the twelve and sent them forth to preach the Gospel. He did not limit his attention to the brief itineraries which they were to make while his ministry yet lasted; his eye looked down the future and saw clearly what should happen to them when, after his ascension and after Paul's conversion, they should go into all lands and be brought before kings and governors for his sake. At the same time he used language that was specially appropriate to the circumstances in which they were. Until his own complete rejection by the Jews, he did not expressly commision them to preach to any other, though his language constantly implied that a time should come when the gospel of the kingdom would be preached in all the world.

Their deep-rooted idea that the kingdom of the Messiah would come in great power and glory, and their tendency to postpone all other expectations and obligations till this supreme idea should be realized, he sought to dispose of by speaking to them of a future coming, another advent. He was to go and and return; and there was to be a work for them to do against his return; and in the prosecution of this work they were to have constant reference to that future advent; looking for it and preparing for it just as the Jews had looked for the first coming of the Messiah. The bridegroom was now with them; but he should be taken away; and in due time he should return for his bride. They were to go to the lost sheep of the house of Israel; they would encounter opposition and persecution; instead of staying to battle with this opposition, they were to consider it an indication of Providence that they should go to other places and preach the Gospel to those who had not heard. For the work given them to do demanded all the time given for the doing of it. They were to act as men who are under a pressure; who have no time to spare. If they should have no time to spare in suffering avoidable persecution for Christ's sake, no time to spare in preaching the Gospel where the people had fully manifested their opposition to it, much less had they any to spend in self-indulgence. They were to give themselves with all their powers and resources and time, to the work of carrying everywhere the glad tidings of salvation.

At first they would understand by the cities of Israel, the cities of Palestine. Afterward, they would perceive that Christ's commission required them to go to all cities where the lost sheep of the house of Israel were to be found. The Spirit of truth guiding them into the fuller understanding of Christ's words, would cause them to seek after the other sheep not of this fold which were to be sought out and gathered, so that there might be one fold, as there is one Shepherd.

It may be remarked that the Jews by their successive deportations have been so wonderfully scattered, that a mission to the Jews is really a mission to all nations. Settlements of Jews have been discovered in our own day even in the heart of China; and it is quite possible that there are colonies of Jews in parts of the world yet unvisited by the Gospel. So that the disciples of Christ can hardly yet be said to have gone over the cities of Israel, the localities where the lost sheep of the house of Israel are to be found.

But the principles which underlie these words of Christ, are of importance to all whom he has ordained to be witnesses for him in this world, to all Christians. They are these. Christ is coming again in the glory of his Father with the angels; his Gospel is to be preached as widely as possible; his servants are to be incited and sustained in the proclamation of it by the expectation of his glorious return. The dotrine of the second advent is to stimulate to evangelistic work; this is the grand consideration which is to nerve Christians to the use of all diligence in conveying the Gospel to their fellow-men. Christ is detained in heaven by our neglect to diffuse the Gospel; all men are to be told of his humiliations and death, before they see his glory in the skies.

Our wisdom is ready to substitute another scheme for this. It seems to many in these days that the wisest plan is to make one or two nations thoroughly Christian; and when they have been made so then the Gospel will diffuse itself almost naturally throughout the whole world. But we have waited in vain to see even a small village in England or America, made thoroughly Christian, even when the means of grace have been provided with an unlimited prodigality. We find that even as the sanctification of the Christian advances most rapidly and happily, when he is giving himself most heartily to the communication of his blessings to others, so nations are most helped forward in righteousness as they are most mindful of the obligation to preach the Gospel to every creature. It is found more blessed to give than to receive. After so many ages of Bible teaching what a fearful amount of practical heathenism and atheism still remains in England. Are we not warranted in believing that if one half of her 50,000 preachers were scattered over the world, in the sincere endeavour to make men acquainted with the Christ who once came and suffered, and who is to come again in the clouds of heaven to judge the world, there would be showers of blessings in England such as we have not seen? The brass of the pulpit would become silver and the silver gold.

The churches newly gathered among the heathen, become vigorous and clothed with life and beauty just in the degree that they seek to be lights in the world *holding forth* the word of life; in a word, just in the

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degree in which they become mission churches. The light only illuminates ourselves as we share it with others. The word that comes to the Christian heart to bless it, commissions that heart to communicate it to others; otherwise it soon ceases to bless. How imperfectly is this thing yet understood. How many imagine that all they have to do with the word is to be saved by it. Whereas it only saves by making us saving. A Christian is an anointed one. The Spirit of life is life-diffusive. "He that believeth on me, out of his belly shall flow rivers of living water. The water that I will give him shall be in him a well of water, springing up to everlasting life." But a well-spring is for many.

The favorite idea of missions is to find a people that will receive the word, and then give oneself wholly to them; concentrate upon them all our attention, and congratulate ourselves solely upon the conquest of them. But it seems from Christ's instructions that he that preaches a rejected word is accomplishing Christ's will, hasting unto the day of the Lord, and hastening that day, as much as his more immediately successful fellow-labourer. At all events, whether men hear or whether they forbear, there is a grand purpose of the Master accomplished by the world-wide proclamation of the word; and there is reason to believe that the more widely and fully it is proclaimed in the world, the nearer is that day for which the whole creation groaneth and travaileth in pain. Oh for a baptism of the Spirit that all who hope for salvation may hope for it in efforts to make known to others the way of life. A time shall come when no man shall need to say unto his brother know the Lord, for all shall know Him from the least unto the greatest; but before that, every Christian man shall feel that there is a need, an urgent need for him to tell his brothers of that Gospel by which alone they may know the Lord.

Notes from an Interleaved Bible.

Psalm lxxxi. 5. When he went out, i. e Israel.

7. Proved thee at Meribah: in every Christian life there are Meribahs and Rephidims and other wilderness places where God proved us, perhaps without our knowing it; signal opportunities lost through our blindness; junctures when our character revealed itself. It is good to keep these in remembrance, so far as we can identify them. After a thousand years we find God still speaking of them.

10. Open thy mouth wide,—as an unfledged bird. God said this when he gave manna in the desert; certifying them that if in such straits they were well supplied, much more might they trust in Him, in Him alone, in their own land.

11. My people: He came unto his own and they received him not.

13, 14. As the sailors of Columbus, when within a day's sail of the Western world, lost all patience and mutinied and were determined to turn back, so it is often with those who set out under God's guidance. Some go far and hold out through many trials, but at last revolt; they get their own way and turn back, little dreaming of the magnificent prize that slipped from them just as it was within their reach. He that endureth to the end shall be saved; eye hath not seen what God hath prepared for him that waiteth for them; the end of the Lord is very pitiful.

14. God's 'soon' and man's, differ as God and man do.

lxxxii. 1. Judges are called gods. There is no more divine function than that of judging. But how little is the code of God regarded by them who administer 'justice.' Often they do not even profess to be equitable; equity is the justice of God; legality that of man. What a day will that be when the judges of the earth are themselves judged.

2. We boast of the purity of our administration of justice. Our judges do not accept bribes. They receive great salaries to *lift them above* temptation; this in itself brings a shade of suspicion. But what is much of the influence brought to bear on those who have places at their disposal, but an accepting of persons? 'Remember Dowb.'

5. The foundations are out of course when the power of the state is consecrated to the support of error.

6. Upon this one word 'gods' our Lord formed an argument in John x. They to whom the word of the Lord came that they might utter it and declare the judgments of God, might in an important sense be termed gods, being the representatives and spokesmen of God. The radical idea is that to judge belongs supremely and finally to God; to say Judge is to say God, fallible judgment being strictly speaking no judgment. For all judgments that are not the judgments of God must, of necessity, be reversed.

lxxxiii. The appeal is still to God as the Judge: that he would by his providence pronounce between his people and their enemies.

4. Why this general hatred to the Jewish nation? The Jews were not aiming at the conquest of the other nations. It was their institutions that they hated. If ye were of the world the world would love his own.

16, 18. The manifestation of God's retributive power is desired for two reasons, 1st, that they (many of the chastised) may seek the face of God, and 2nd, that Jehovah may be known among men as the Most High over all. Hallowed be thy name, thy kingdom come. That God may be known, honored, feared, is the great solicitude that runs through all these psaalms which cry for judgement. He will speedily avenge his own elect which cry day and night unto him

Correspondence.

To the Editor of the "Bombay Guardian."

Sir,—My attention has been called to an article in the *Madras Observer*, headed Judaism and Ritualism, extracted from the *Bombay Guardian*; in it I observe that you charge an article, written by me, in the *Madras Churchman* with being written "to magnify the office of the priest." My object was nothing of the sort, it was simply written to try and win souls to our Blessed Saviour through the Sacraments of Holy Church. I must ask you to allow me to say, that I am not a priest myself nor have I any relative nearer than a cousin three times removed, who is in Holy Orders; I trust this fact will prove my disinterestness.—The Writer of the Article.

[Some of the most zealous advocates of the High Church view of the priestly office that we have known, are among the laity, and we should not wonder any day if they joined the Romish Church, simply because their view is realized so imperfectly in the Church of England. The Sacramentarian view is essentially one with this. What is it that gives the Romish priest such power, but the fact that he is considered as having the sole prerogative of offering up the sacrifice of Christ's body and blood on the Mass?—*Ed. Bombay Guardian.*]

Dear Sir,—Many thanks for inserting my last letter, will you also find room for a few more comments on the same subject.

I read your remarks on the "Man of Sin" and undoubtedly they will apply (practically*) to that system which has ruined so many millions of souls for the last 1,260 years; not to mention, the reeking amphitheatre—the den—the blazing fires—the mountain massacres—the crimsoned glens—the pestilential vaults—the frightful dungeons—the clotted whip—the wheel—the rack—the famine scenes—the desert hunt—the burning villages—and armies, which have been at different times employed to sweep from off the earth, those who contended for the *truth* as it is in Jesus.

But frightful as have been the atrocities committed at different times by this Papal "abomination of desolation," I believe it is but a figure of that "One" in whom all the powers of darkness will be concentrated, and who will rule this earth previous to the coming of our Lord.

You say, "there never can be a temple of God in Jerusalem, in the sense in which there formerly was; *that* belonged to a system which had no significance except as it foreshadowed and prepared the way for the Gospel dispensation." To a certain extent I admit this to be true; but are the times of the Jews yet fulfilled? If so, then an insurmountable obstacle is presented to a *literal* fulfilment of the Man of Sin sitting in the temple of God at Jerusalem; but I think this is not so; we may find in the ixth of Daniel a solution to this problem, (in the prophecy of the seventy weeks.)

Daniel, I understand is speaking of his people (only) as a nation, from the going forth of a decree in Artaxerxes reign, (B. C. 457.)* unto the consummation, (see last four verses of the ixth of Daniel.)† He says (verse 25): "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem (B. C. 457) unto the Messiah the Prince shall be seven weeks, and threescore and two weeks, (total, 69 weeks): the street shall be built again and the wall, even in troublous times." A description of the building of Jerusalem after the return from the Babylonish captivity, will be found in Nehemiah iv. I believe the word "week" in the original is simply a hebdomad, or seven. These 69 weeks then, amounting in all to 483 years, come to an end A. D. 27, when Messiah the Prince came. After the 69 weeks, Messiah was cut off, and according to the plain terms of the prophecy, the Romans "the people of the prince that shall come" destroyed Jerusalem (A. D. 70) under Titus their General. After the destruction of the city and the sanctuary the seventieth week remains to be fulfilled; it is ushered in by a covenant being made between the Jews, and a future "Roman Prince;" (a future prince of the people that destroyed the city and sanctuary—after Messiah's crucifixion); this week must mean seven years also, and the time of its fulfilment, seven years before the end.

If this is the proper solution of the 70 weeks, (and I think no other can be given to suit the plain terms of the prophecy,) then, the history of the Jews (before the Messiah's millennial kingdom), is not yet finished, and so we can reasonably look forward to a future *literal* temple in Jerusalem.

Our Saviour says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." This could have no reference to the destruction of Jerusalem by Titus—because, when the Romans entered the city the temple was in flames and no abomination could have desecrated the holy place; besides, by referring to the book of Daniel as we are desired by Christ, we read‡—that the covenant breaker (a future prince of the people that destroyed the city and sanctuary at that time) is the person who will cause the sacrifice and oblation to cease; and substitute the abomination that maketh desolate. We learn from this also, that it is for the space of three and a half years, (or, half a prophetic week) before the consummation.

In the 11th chapter, 31st verse we are also told that the Prince of the covenant, "shall pollute the sanctuary of strength, and shall take away the daily sacrifice &c." It is quite evident from this, that there will be a temple, and that the Jewish sacrifices will be restored sometime previous to the coming of the Lord.

In answer to Daniel's question:§ "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" the answer is—"Unto two thousand and three hundred days, then shall the sanctuary be cleansed." From this we may surmise that about 220 days after the covenant, the Jewish sacrifices will be restored, and the remaining 2,300 days is the time of the renewed sacrifices—the destruction of them in the midst of the week—and the abomination being set up; (there being 2,520 days in a prophetic week.)

The little horn here spoken of is the same as the covenant prince. He is descended from one of the four kingdoms into which Alexander's kingdom was divided: and it occurs at the same time (ver 19): "I will make thee to know what shall be in the last end of the indignation;" (ver 23): "In the latter time of their kingdom, when the transgressions are come to the full;" (ver 25): "He shall also stand up against the Prince of princes; but he shall be broken without hand."

From the above texts I think it is beyond a doubt, that a short time previous to the personal coming of Christ, the Jewish sacrifices will have been restored. It will doubtless be a wonderful sight to see the Children of Israel who have for so

*So to every unconverted Protestant. Every worldly man, practically denies the Father and the Son.

*See Ezra vii. Nehimiah ii. †Daniel ix: 24. 25. 26. 27. ‡Daniel ix. 27. §Dan. viii.: 13.14.

many centuries been treated as outcasts—returning to their own land; but according to various Scripture predictions it must be so.

If we notice the signs of the times, we cannot fail to see many indications of this event soon taking place. It seems probable that the Turkish empire will soon be broken up, and then the cry will be "Jerusalem for the Jews,"—and who has a better right to it? If the Jews return to their own land, is it at all probable that they will be content to remain there without a temple and daily sacrifice? For this purpose I believe a subscription has been already begun among many of the wealthiest of them, particularly in America, to erect a building like 'the holy and beautiful house' of their fathers. Who can doubt their ability to raise any sum which might be required for such a purpose, whilst a site is understood to have been actually already granted at their request by the Turkish Government.

If we glance at Europe what are the prospects of the Jews at the present day? Many of them have been ennobled—some occupy high appointments under government, especially in England, France, Austria, and Prussia—and even the Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions,—"You are free."

From various Scripture predictions and signs of the times, it seems almost certain to me that the time is near at hand, when the Children of Israel shall once more become a nation, and return to their own land, though still in unbelief; and after the unparalleled tribulations during the last seven years, they will at last look upon "Him" whom they pierced, and mourn for "Him" as one mourneth for his only son. And then will that glorious reign commence of which Prophets, Priests, and Kings have sung.

R.

Epitome of News.

SATURDAY, January 30, 1869.

—*Times of India*: "The last report on the state of the crops in Oudh, received by Government from the Chief Commissioner, states that an average out-turn may be anticipated."

—*Bombay Gazette*: "A communication from Colonel Goldsmid to Government was yesterday placed on the Editor's table, forwarding the declaration of the majority of delegates at the International Telegraphic Conference at Vienna in July last, undertaking a reciprocal suppression of the inland postal charges on international messages."

—*Delhi Gazette*: "One of the signs of the times, and not the least significant one, is the fact that comparatively very few cases are being filed in our law courts. Not so many as a score have, we believe, been filed in the High Court here within this month. Similar information reaches us from some of the Zillah Courts. Barristers and vakeels have a serious famine of their own to brood over. Perhaps they will now lend all the great influence they undoubtedly possess to urge popular agitation for increased irrigation."

—*Sind News*: "A private letter from a friend at Jacobabad informs us that the removal to the Government-house here of General Jacob's library at that station which was bequeathed to Sir William Merewether, commenced in August last, and terminated only a few days ago. It is conclusive, therefore, that the library is one of great value; and, considering General Jacobs' love for literature, it is certain that it consists of a collection of very important works."

—*Times of India*: "It is stated that the Emperor of Russia has sent two engineers to the United States to examine the operations of the 'Pacific,' and other great railways in that country. He contemplates constructing a railway from China, across Asia to St. Petersburg, in order to prevent the United States from monopolising the China trade."

MONDAY,—February 8.

—The new Bishop of Bombay arrived, here on the 30th ultimo and was installed on the 31st in the Cathedral.

—*Times of India*: "Government have appointed a Commission for the purpose of thoroughly investigating the circumstances connected with the accident on the Bhore Ghaut, and the causes which led to it, and of reporting on the measures which should be adopted to secure the safe working of the line in future. The Legislative Council will pass an Act, empowering the Commission to take evidence on oath. The gentlemen appointed on the Commission are the Hon'ble L. H. Bayley, President; A. F. Bellasis, Esq., Colonel Trevor, Captain Henry, P. and O. Company, A. W. Forde, Esq., C. E., and Captain Hancock, R. E., Secretary."

—Same: "H. M. *Daphne*, Captain Sullivan, arrived in Bombay Harbour at seven o'clock yesterday evening in tow of H. M. S. *Dryad*, Captain Colomb. The *Daphne* has been slave-cruising in the Mozambique Channel and the East Coast of Africa since June last, during which time by the activity of her commander and officers she has captured eighteen Dhows."

—Same: "On Friday evening at the Alexandra Native Girls' School, Hornby Row, Mrs. and the Misses Mitchell received a number of ladies and gentlemen, Native as well as European, interested in female education. The pupils (not a few of whom we suppose are wedded wives) were present, and evidently enjoyed the opportunity of seeing so many new friends. Afterwards they were allowed to go down to the schoolroom, where they were indulged with a lively game at 'blindman's buff,' which, though it may be a novelty in an Indian girls' school, was heartily appreciated by Mrs. Mitchell's happy family. The school is, we believe, in a progressive condition, and has prospered since being placed under Mrs. Mitchell's care."

—*Bombay Gazette*: "Can it be true, as reported, that, instead of granting remissions of revenue in order to enable the cultivators to tide over a famine year, the authorities at Nagpore have been ordered by the Supreme Government to sell up all who cannot pay? Such an inhuman and impolitic measure, we believe, has been ordered; and we should like to know how the Supreme Government reconciles the misguided step with its own Famine resolutions. It is harsh and capricious conduct of this kind which gives some foundation for the vehement attacks so frequently made on Indian administration; and it is impossible to understand the motives which dictate proceedings so flagrantly opposed to the spirit and the letter of our rule over the bulk of India."

—*Overland Mail*; *January 8th*: "The future policy of the Government in relation to China has been announced. Existing treaties are declared binding; negotiations are to be conducted with Pekin, and not with provincial authorities; all differences to be referred to the Home Government.

A Conference of the Great Powers of Europe will meet at Paris on January 9 to consider the Turkey and Greece difficulty. It is expected that the Conference will conclude its sittings in a few days.

An outbreak of Spanish Republicans at Malaga has been put down by the army of the Provisional Government.

The Emperor of the French and the King of Prussia have declared it to be their aim to preserve the peace of Europe.

The Prince and Princess of Wales are at Copenhagen.

The Attorney-General for Ireland, the Solicitor-General for Scotland, and Lord Castlerosse have been re-elected by their constituencies.

Six of the directors of Overend, Gurney, & Co. have been before the Lord Mayor on a charge of conspiracy to defraud. The hearing of the case is still going on.

The Ritualistic party in the Church of England has been greatly moved by the recent decision given in the Mackonochie case.

This week has been observed by the friends of the Evangelical Alliance by special meetings throughout the country for prayer.

Confession has been made of a peculiar and atrocious murder committed at Norwich seventeen years ago, and which has until now been a great mystery.

A court-martial on Captain Wilmshurst of H. M. S. *Flora* is sitting at Portsmouth.

The speech delivered by the Emperor of the French to the Diplomatic Body at the annual reception at the Tuileries on New Year's Day was as follows:—"I am happy to say that a spirit of conciliation animates all the European Powers, and that the moment a difficulty arises they agree among themselves to smooth away and avert complications. I hope the year now commencing will contribute, like the one just expired, towards removing many apprehensions and strengthening the bonds which should unite civilised nations." To the congratulations of the Deputies his Majesty replied:—"Every year the co-operation of the Legislative Body becomes more indispensable to the Preservation in France of that real liberty which can only prosper through respect for the laws and a just balance of power. It is always, therefore, with lively satisfaction that I receive the expression of your devoted and patriotic sentiments." To the members of the Court of Cassation the Emperor addressed the following:—"The sense of justice must penetrate now more then ever our national customs; it is the most sure guarantee of liberty." His Majesty spoke as follows to the clergy:—"The congratulations of the clergy move me deeply; their prayers sustain and console us. From what is going on in the world, we can see how indispensable it is to assert the great principles of Christianity, which teach us virtue, that we may know how to die."

General Garibaldi, having been elected member of the Italian Parliament for Ozieri, in the island of Sardinia, has returned thanks in an address which will cause some consternation at Florence. The General finds himself, he says, placed by this election between the affectionate sympathies which he has for the people, and the repugnance he entertains to approach a Government which might be called "the negation of God," as an eminent Englishman called the Government of Naples in 1860. Old republicans in principle and in practice, his friends and himself accepted the monarchy in good faith. But what, he asks, have we obtained from that Government—a Government which only knows how to commit exactions, to waste the substance of the people, and become the agent of a Foreign Power?

The King of Prussia made a pacific speech at Berlin on New Year's Day. After receiving the congratulations of the high court dignitaries and the Royal Family, he attended Divine service in the cathedral. Field-Marshal Count Wrangel then read a short address to his Majesty on behalf of the military staff. King William replied in a long speech, in which, after observing that the political situation of Europe is now decidedly pacific, he declared his belief that peace would be maintained, and expressed a hope that "under its auspices he would thereby attain the national objects of the Fatherland." Count Bismark, who was among the generals, was also alluded to in the royal speech as a zealous and efficient assistant to his Majesty in the execution of the national wishes.

Mr Reverdy Johnson attended a meeting of the working-men of South London, held at the Lambeth Baths on January 2, under the presidency of the Rev. Newman Hall, and was presented with an address expressive of goodwill towards the people of the United States, and approbation of Mr. Johnson's public conduct since he has been in this country. A written reply to the address was read by Mr. Benjamin Moran, secretary to the American Legation, and Mr. Johnson afterwards addressed the meeting.

Dr. Cumming gave an address at his church in Crown Court on January 1, on the Pope's invitation to Protestants to attend the approaching General Council. The Doctor said he had written to Archbishop Manning, stating that he was most desirous of attending the council, and asking for full information; but adding, that unless certain objections he entertained were removed he could not do so. He pointed out to the Archbishop that he agreed with the whole of the Nicene Creed as settled in A. D. 325, but he objected to twelve other articles which were added 1,200 years after, and to a thirteenth (that the Immaculate Conception) which was added in 1854. If the Roman Catholic Church would adhere to the articles of the Nicene Creed, and throw the thirteen added ones into the sea, he would consent to take a part in the council. To that letter Archbishop Manning very courteously replied, stating that the limits of the conference and the *modus agendi* must be left to higher authority in the Church than his own. The Archbishop also directed his attention to two volumes which he (the Archbishop) has written on the subject of the differences between Romanists and Protestants, and having read them carefully he (Dr. Cumming) had come to the conclusion that it was hopeless for him to attend the council. If he had gone, one of the first questions he should have been asked was—"Do you believe that that venerable gentlemen (the Pope) who is in the chair is infallible, and that his word settles all contro-

versies?" To this he would have replied, "Certainly not;" and then the officers would have been directed to turn the heretic out of the room. The forthcoming conference is to be neither a free nor a general council, for neither the Protestant nor the Greek Church would attend it, but a mere conventicle of Roman Catholics.

The adjourned discussion lately originated in the Economy department of the Social Science Association, on "Pauperism, Charity, and the Poor Laws," took place on January 4 at the Whittington Club Mr. S Morley, M.P., presided, and the causes, the extent, and the best means of dealing with the evils of pauperism were discussed by several speakers. Mr. Townsend opened the discussion by referring to the French and English systems of poor-law. In England our poor-law administration gave satisfaction to nobody, while in France the contrary was the case. We spent upwards of 7,000,000*l.* a-year upon our paupers, while in France about 1,000,000*l.* only was the cost. Twenty-five francs, or 1*l.* per head, was the cost of a French pauper, while in this country—even as far back as the year 1847—a pauper cost 3*l.* 1*s.* 6*d.* On January 1, 1868, there were 1,000,000 paupers in the workhouses of England, entailing a cost of 6,900,000*l.*, or something like 6*l.* 15*s.* per head.

The present week is being observed, according to the practice which has prevailed for some years past among those who accept the principles and authority of the Evangelical Alliance, as a season of special prayer. In London, besides meetings at various places of worship, there are daily assemblies for prayer and addresses at the London Tavern and Freemasons' Hall. Lord *Radstock* presided at the latter place on January 5, and in his opening address referred to the circumstances which had principally affected religion during the past year, expressing deep thankfulness for the means which had been provided in many districts for extending the Gospel. Prayers were offered up for many persons who had made special requests, and some hymns having been sung, an address was delivered by the Rev. Thomas Nolan, B.D., vicar of Regent Square *district church*, St. Pancras, his subject being "*Confession.*" The Chairmen for the remaining days of the week are Mr. Charles Reed, M.P., Mr. Macleod Wylie, magistrate of Calcutta, Sir Francis Lycett, and Mr. S. R. Pattison. Mr. R. C. L. Bevan, banker, presided at the London Tavern, and the Rev. Dr. Edmond, of Highbury, delivered the address.

A very extraordinary rumour is in circulation, that a large number of the extreme Ritualists, who cannot consent to conform to the recent judgment of the Judical Committee of the Privy Council in the case of "Martin *v.* Mackonochie," are considering the propriety of an immediate secession, with a view to the establishment of a "Free Church of England;" and that, in the event of their carrying out this course, they would elect Bishop Jenner, who is returning from Dunedin, as their bishop, and a Church organisation would be at once complete.

On New Year's-day a Christmas-tree was prepared by Her Majesty's command for the upper servants of the establishment at Osborne, and another for the remainder of the servants. The upper servants assembled at six o'clock, and shortly afterwards the Queen and the Royal Family entered the room, when Her Majesty handed a present to each. Her Majesty and the Royal Family then proceeded to the servants' hall, where Her Majesty distributed gifts to those assembled there, numbering about 140; and in the evening they were entertained with a supper.

A conference of teachers and others interested in middle-class education, which lasted six hours, was held on January 7 at the Society of Arts. The chief object of the gathering was to discuss the recomendations made by the Schools' Inquiry Commission in their recent report. Dr. W. Haig Brown presided. Eigbt resolutions bearing upon the qualifications of school masters, the grades of schools, the privileges to be granted to registered private schools, and the education of girls, were adopted, and it was agreed to take steps with a view to the establishment of a central authority forthe inspection and examination of schools, to be known as the General Scholastic Council.

The meetings of the Evangelical Alliance for special prayer were resumed yesterday morning at the Freemasons' Hall, Mr. Macleod Wylie, a magistrate of Calcutta, presiding. There were hymns and prayers, and an address by the Rev Samuel Martin, minister of Westminster Chapel.

—The protest against Rome took an odd form in a letter in a contemporary yesterday, on the subject of the proposed rebuilding of Kensington parish church. The writer of the letter strongly deprecates the adoption of the Gothic design, not only because it will be costly, but "because it is unsuited to the simplicity of the services of our Reformed religion." "Do not let us," he says not without feeling, "go back to Roman Catholic times for our religious edifices." And he commends to us as something approaching his ideal of the elements of beauty in places of worship, "red brick, with a stone coping and a solid tower."

—Mr. James A. Hogg, gas engineer, of Edinburgh, has discovered a method of producing an intense light with coal gas, by mixing it with atmospheric air. The mixture of gases is lighted after passing through a tissue of iridio-platina wires at a determined pressure. In a few seconds the metal becomes heated up to a white heat—the flame disappears, and an intense white light is the result. An enlarged picture has been taken by its aid on prepared photographic paper. The light—so it is said—will continue to burn in a gale of wind, and it is not affected by a shower of rain.

—*Englishman*: "The report of the Commissioner of the Patna division on the state and prospects of the crops up to the 31st of December, is by no means encouraging. In Chumparun, no rain had fallen, and prices were daily rising, whilst the cultivators were becoming chary of parting with their grain through apprehensions of coming scarcity. The wheat, and oat crops were expected to be entire failures. In Gya the prospects of the rubbee crop are said to be very bad, and in the south and east of the Sarun district the rice crop had been almost a complete failure. The out-turn of the rubbee crop was also entirely dependent upon a fall of rain taking place within a few days, but up to the present time, we have not heard of any rain having fallen. In Shahabad the prospects appear to be slightly better, a good Janerab crop had been reaped, as well as a full sugar-cane crop. The rubbee crop on the lands near the Ganges and Soane, and wherever there is irrigation, promises well, and the Collector anticipates a fair average harvest. Employment, however, has had to be given to the poor on public works and special relief works. From Tejpore in Tirhoot, the Collector reports that a two annas out-turn is the most that can be expected, but at present there was no absolute distress in any places. In parts of the Patna district a small quantity of rain had fallen, and the condition of the rubbee crops had been improved thereby. In Dinapore and Behar the prospects are reported as very gloomy, a four annas crop being the most that can be hoped for. Still the Collector has not as yet heard of any serious complaint of distress."

—*Home News*: "Some months ago it was announced that Lord Bute had joined the Church of Rome. The statement was contradicted. But something in the language of the denial struck us as reticent, not to say Jesuitical, and our readers may remember that we said we believed that the affair was only a question of time. His young lordship has now been formally received into the Romish Church, and as he has some £300,000 a year, he is a convert worth making. Of the intellect of a person who changes the Protestant for the Catholic religion, people of the world are not apt to form a very high opinion. But even if Lord Bute spends a great deal of money in obedience to spiritual directors, it is better than that it should go among scoundrels, as in the case of Lord Hastings.

"His Lordship made his first communion on Christmas-day at Nice."

TUESDAY,—February 2.

—The Rev. Mr. Williamson, a Protestant Missionary, has contributed to the *North China Herald* a most interesting memoir of Central and Northern Manchuria, the watershed of the Amoor, which has hitherto been almost unknown. In these countries the Manchu race is being rapidly replaced by Chinese immigration, favoured by the Peking Government which makes grants of land at almost nominal prices. The Chinese race develope in Manchuria, under a more hardy climate, into a healthier and stronger race. Many Mussulmans have also been attracted thither, between whom and the Chinese no fellowship exists. Kirin, the capital of Central Manchuria, is on the Georgia, navigable for junks to a considerable distance above the city. The other rivers are the Hurka and Usuri, both navigable for considerable distances with the Amoor. It is highly probable that in the dismemberment of China, which, according to political prophets, is imminent, Russia will step in and take possession of Central and Northern Manchuria, in order to bring under its sway the entire basin of the Amoor. Even within the last few months complications have arisen which may expedite the annexation. The *Invalide Russe* tells us that during the short summer numbers of Chinese Manchurians carry on a trade with the Russian coasts, and lately they have forcibly established settlements among the islets of the eastern coasts from which they were ejected by Russian troops after considerabe resistance and loss of Russian officers and men. Simultaneously bands of freebooters appeared on the Manchurian frontier and attacked the Russian settlements. We have no doubt that these statements are as exaggerated as were the Russian reports of the Kirghiz excesses which preceded the occupation of Kokand, and we feel sure that the fate of Manchuria has ere this been settled in the councils of St. Petersburg.

—*Times of India*: "Mr. Cowasjee Jehangier Readymoney has given another instance of his liberality and the interest he takes in all educational and philanthropic movements. He has given a Government promissory note for five thousand rupees, bearing interest at the rate of five per cent per annum, the interest of which he desires should be applied to founding junior scholarships in the Grant Medical College. Dr. Hunter has suggested that two such scholarships of ten rupees a month should be founded, in accordance with the donor's wish. The Bombay Government has thanked Mr. Cowasjee for his 'most liberal gift, which will enable the College to meet a want which has long been felt.'"

—Same: "In connexion with the scheme for giving effect to the suggestions of the Orissa Famine Commission for the development of False Point as a port, arrangement have, we observe been made with the British India Steam Navigation Company, Limited, experimentally for four months, for regular monthly steam communication between Calcutta and False Point. The trips commenced from the 26th ultimo."

—Same: "Four Europeans have, it is said, associated themselves with one of the Mahomedan sects in Madras, and have taken up their abode in one of the principal Mosques with the avowed intention of apostatizing from the Christian faith. Their heads have been shaven and they have assumed the long garb worn by neophytes under instruction, preparatory to submitting to the painful rite necessary to constitute them followers of the Prophet. Their example, the *Madras Times* hears, will be soon followed by some others, and all will then be sent on a pilgrimage to Mecca, after being paraded with much pomp and ceremony about the streets of Madras. The picture is not a pleasant one, and we cannot help believing with our contemporary that the men have been driven to the step they are taking more by want, than from any conviction of the superior excellence of Mahomedanism to the faith of their fathers."

—*Bombay Gazette*: "The first Criminal Sessions of this year open to-day under the presidency of the Hon'ble Sir Charles Sargent. There were in all twenty-eight cases, implicating thirty-eight prisoners, committed for trial up to yesterday afternoon. Of the latter, 18 are Hindoos, 13 Mahomedans, 3 Indo-Britons, 2 Parsees, 1 European, and 1 Portuguese. There are two cases of culpable homicide amounting to murder; two of attempt to murder; one of voluntarily causing grievous hurt; one of kidnapping from lawful guardianship; two of offering a gratification to a public servant; one of taking a gratification; four of cheating; one of criminal breach of trust; ten of theft; three of house-breaking and theft; and one of unnatural offence. Of the cases for trial, 5 have been committed by Mr. Connon, 10 by Mr. Showell, 12 by Mr. Nana Morojee, and 1 by Mr. F. Gibbons."

—*Friend of India*: "Fresh accounts of the ravages of the earthquake in Nort Eastern Bengal continue to come in. The station of Hylakandy is a mass of ruins; frequent shocks were felt for three days afterwards. We have not heard of any loss of life, but the destretion of property must have been very great. In the Bhootan Doars the shocks were nearly as severe, but apparently caused less damage. At Akyab the earthquake lasted about 10 seconds but the shocks

were slight. Photographers appear to have been the only people who benefited by the phenomena.

—*Same*: "The Calcutta University has abolished the regulation which forbids Entrance candidates to apply for examination until they are sixteen years of age. The restriction was a farce in the case of natives and was a year too high in that of Europeans and East Indians. The necessity for procuring a certificate from the authorities of an affiliated college, that a candidate is likely to pass, secures all the objects of the regulation now abolished."

—The *Athenæum* hears from Smyrna that Mr. George Dennis is encamped at Sardis, hard at work for the British Museum; that Mr. R. P. Pullan is encamped at Priene for the Dilettanti Society, and that Mr. Wood has received a further grant from the Museum to have explorations carried on at Ephesus. A few months ago, when the writer was at Smyrna, the authorities warned him against visiting the fine ruins of Ephesus on account of the brigands. Few ruins are so well worth a visit, and they are only a few miles from the Aidin line of railway.

WEDNESDAY,—FEBRUARY 3.

—The levy of octroi duties on grain has been suspended in several districts of the N. W. Provinces.

—The title of *Le Moniteur*, the official journal of the French Empire, has been changed. It is now called *The Journal Officiel de l'Empire Francais.*

—*Times of India*: "The following telegram, dated Shillong, 24th January, appears in the *Englishman*:—'We are exceedingly busy arranging for operations against the Loshai Hill Tribes. We have taken measures to prevent further depredations, and will now pursue and punish them."

—Same: "We rejoice to learn that the recent rain in the North-West Provinces has been general, and that it has saved the country from actual famine. The pressure will now only be felt in those villages where the soil was too hard to admit of any *barani* crops being sown. Where there are 'well crops' the high prices will, says the *Mofussilite*, make one beega equal to two, and the famished cattle will find no difficulty in getting plenty of grazing ground."

—*Indu Prakash*. "It is to be seen now whether a Government Commission will be the successful deliverer of the Bombay Municipality, which it has not found in anybody else."

THURSDAY,—FEBRUARY 4.

—The *Madras Athenæum* discredits the report in the *Times*, that four Europeans in Madras have associated themselves with a Mahomedan sect, and are undergoing the necessary preparation for becoming true sons of the Prophet. Some years ago, says the *Athenæum*, we have heard that a few sailors did adopt the faith of of Islam, "but they were, we believe, more influenced by matrimonial expectations than by any other advantages, temporal or spiritual, to be derived from their apostacy. We fear that some "wag" has been hoaxing our contemporary."

—*Times of India*: "The horse-keeper who murdered Mrs. Macdougull at Ootacamund some six months ago, and who has eluded the vigilance of the police hitherto, has at last been apprehended, and sent to Ootacamund to undergo trial. He was employed on one of the neighbouring estates in Mercara, and was apprehended by a constable while attending the weekly shandy in the bazaar."

—*Times of India*. "Dr. Fraser, the Railway Magistrate, is we learn, at present engaged conducting a full judicial enquiry into the circumstances connected with the late accident on the Bhore Ghaut."

—Agha Khan has been restored to the good opinion, whatever that might be, of the Shah of Persia.

—Callo Rambux, the halalcore who murdered one of his fellows at Colaba, has been found guilty of culpable homicide not amounting to murder and sentenced to transportation for life.

FRIDAY,—FEBRUARY 5.

—*Bombay Gazette*: Mr J. P. Bickersteth has obtained an extension of leave for six months without pay.

—The same: The Rev. Ward Maule, Chaplain of Colaba, has obtained two months' privilege leave.

—The same: Mr. J. Brodhurst, an Assistant in the Judical Branch of the Secretariate, and French Translator to Government, is about to retire from Government service on a superannuation pension to which he is entitled. Mr. Brodhurst is an old and faithful servant of Government.

—The same: The success of the Sacred Concert on Wednesday night was even greater than had been expected, and all that could have been desired. A programme drawn up in the finest taste was executed in a manner which we should have thought it vain to hope for in Bombay. And there has seldom been so large and brilliant an audience in the Town Hall as was witnessed on this occasion. The presence of so many, and the hearty appreciation they manifested of the performances, spoke well for the musical taste of the community.

—The annual meeting of the Indo-British Institution, Sonapore will be held on Friday next, the Bishop of Bombay presiding. His Lordship will preach in aid of the school funds on Sunday the 14th in Trinity Church.

—Deaths last week 345; By cholera 51.

—A Bill is before the Legislative Council to empower the Commission appointed by Government to investigate the circumstances and causes of a recent fatal accident at the Bhore Ghaut Incline, on the Great Indian Peninsula Railway, to report on the measures to be adopted to secure the future safe working of the Line, and to take evidence upon oath.

—Soma Bhartee Darya Bhartee, a fakeer, has been sentenced at the Criminal Sessions to ten years' transportation for administering poisoned sweetmeats to some children, with intent to cause hurt.

TELEGRAPHIC NEWS.

London, Jan. 29th—Mr. Lowe, the Chancellor of the Exchequer, has made a speech in which he promised rigid economy in every department, in order to lighten the taxation of the people.—A prospectus of the British India Telegragh Company, for laying a cable from Suez to Bombay, has been issued to-day.—Viscount North has accepted the Chairmanship of the French Transatlantic Company.—The death of Ewart (? Mr. W. Ewart) is announced.—It is reported from Spain that the diplomatic body at Madrid have protested against the recent insult offered to the Papal Nuncio, and that the Provisional Government have consequently expressed their regret.

30th.—Colonel Dyott, has been declared duly elected for Lichfield.—Mr. Ripley, the newly elected member for Bradford has, been unseated.—The Carlow and Athlone petitions have been withdrawn.—Judgment in the case of "Philips, v. Eyre" has been given in favor of Mr. Eyre.—The indictment against the Directors of Overend Gurney and Co., has been removed to the Court of Queen's Bench.—The Transport *Jumna* has arrived at Suez.—The Prussian Chambers have sanctioned the confiscation of the property of the King of Hanover.—M. Walewski, the bearer of the Protocol of the Conference, and of a letter from the Emperor Napoleon has arrived at Athens. The belief is increasing here also, that Greece will adhere to the Declaration, and the statement, that Russia is advising a pacific reply is confirmed.

Feb. 1st.—Disastrous gales have occurred in England, and have been attended with great loss to shipping and property.—Heavy floods have also taken place both in England and Ireland.—The Belfast election has been declared valid.—A reduction of about 10,000 men in the Colonial establishment is contemplated, the Indian establishment being excluded.—The Prussian Diet has sanctioned the confiscation of the property of the Elector of Hesse.—It is asserted that Greece has yielded to the decision of the Conference—Protestant services have been held in Madrid, and a manifestation has been made in favour of religious liberty—General Prim has declared the freedom of worship in Spain to be an accomplished fact. The other questions have been referred to the Cortes.—Order is completely restored in Italy.—It is stated that the directory (sic) have unananimously decided that a directory (sic) shall be the form of government—The extraordinary mission to Ladorna has terminated Rabbonyous (sic).—The *Golconda* with the Outward Indian Mails left Suez for Bombay on the 1st inst, at about 8 A. M.—The Liverpool Cotton market to-day was very firm.—Fair Dhollera to arrive,—9½d.—The *Poonah* from Southampton takes out £74,000 in specie for Bombay, and the *Syria* from Marseilles takes £8,000 for the same place.

2nd.—Her Majesty the Queen will open Parliament in person.—Latest advices from Spain state that the Spanish Liberals have agreed to a Triumvirate, composed of Generals Prim, Serrano and Livero.—Captain Heath has been appointed Aide-de-Camp to the Queen.

3rd.—The *Journal Officiel* of to-day states from Athens that the King of Greece has accepted the decision of the Conference and that a change in the Ministry was considered probable—A native rising has taken place in Algeria.—Mr. Forster's election for Bradford has been declared valid.

Constantinople, 29th.—According to letters received here from Athens, hope is increasing that Greece will adhere to the declaration of the Paris Conference.—The Emperor of Russia has strongly recommended a conciliatory reply by the Greek Government.

31st.—Mr. Seward has authorised the American Minister in this City (Mr. Morris) to informally proffer his good offices as the channel for communications during the present diplomatic ruptures between Greece and Turkey.

Calcutta; *29th.*—The Lieutenant-Governor of the North-West Provinces has suspended the levy of Octroi duties on grain in the chief districts. The Maharajah of Cashmere has also removed transit duties on grain.—The *Friend of India* says that Sir. R. Temple, after making his financial statement, will proceed to England for 6 months.—A disturbance is reported to have occurred on the application of the Rent Act.—Sir. R. Temple will make his financial statement early in March. Anticipated. A surplus of £200,000.

Washington, Jan. 30th.—Congress has resolved, as an amendment of the constitution to prohibit the denial of suffrage on account of race or colour, by 147 against 42 votes.

Pera, February 3rd.—The Greek Ministry not wishing to sign the Protocol of the Conference, resigned yesterday.

Miscellany.

—*Daily Telegraph*: "As yet we have taught the majority of the mass to read and write only but reading and writing are no more education than a knife and fork are a good dinner; and the knife that is intended to cut food may be used as a weapon of destruction also. We should remember, moreover, that the vices of the fashionable classes naturally have a downward tendency. The effete indecencies of the ballet, which the blasé habitués of the Italian Opera have long since lost all zest for, have but recently reached the abyss of the music-halls, where the semi-nude delights of the 'poetry of motion' are now nightly gloated over by a popular audience inflamed with the additional stimulus of gin and water and tobacco. Further, the delirium of betting, which but a few years ago was limited to the swell frequenters of the 'Corner' has now extended to the united tag-rag and bobtail haunting the 'ruins' and the 'arches,' till the 'ring' like the circles in a pool has so swollen, and swollen, that the whole of the huge social puddle has become ruffled over with wild commotion. And even so the sensational excitements to be obtained from the guinea and a half novel have now, thanks to the author of the 'Mysteries of the Court,' and similar writers, gravitated to the depths of the Dials, so that the worn-out sempstress, as she rests in her bed on the Sunday, may, like the belle of Belgravia, lolling on her couch on a week-day, know the cheap charms of startling surprises, and read of love and murder, bigamy and infanticide, until she become intellectually intoxicated with the dreamy dram-drinking of clap-trap romance.

"There is but one antidote for all this poison, and that is the educatiou of the taste of the people: for until the mental palate be taught like the moral one, to distinguish good from bad, the inculcation of the ability to read merely must be the same as putting a razor in the hands of a madman—to give the poor wildbrain the means of cutting his own throat."

—*Missionarg Herald*: "Mr. Goodrich, one of the missionaries of the Board, in a letter from

Peking, dated May 6, 1868, relates the following incidents :—

"'Would you like to see a new phase of Chinese character? A few week since a Buddhist priest was introduced to my house. After conversing with him a few minutes upon ordinary topics, I took up the Gospel by Luke, and opening at the 15th chapter asked him to read. He read correctly and fluently, and I endeavored to explain the parables, and invited him, as he left, to come in a few days and talk again. Four are five days afterwards he came again and appeared somewhat interested in the truth, though his manner was rather listless. Suddenly I noticed that one hand was bound up, and asked him if it had been injured. He leisurely drew off the bandage and exhibited a hand pierced through the centre of the paim with a spike, about ten inches in length and half an inch in thickness. I turned to him in horror, and asked why he had done that. He replied, composedly that he had no other means of support, and that when men saw that, they would pity him and give him money. At this point my teacher, who had been listening to the conversation and caught the idea, came out and hastily drove the man from the house. Coming back, he said to me that in a few minutes more the priest would have nailed himself to my table and deliberately waited for money. He added, that they sometimes nail themselevs by the lips to the doors and counters of shops.

"The next morning I walked out and found a boy lying by the side of the road, begging, with all his toes freshly cut off, and crying bitterly with the pain. This was no farce. Then I remembered that I met a beggar in Kalgan, last year, carrying his withered hand, and showing the handless stump from which it had been severed."

UNBELIEF;

A Sermon preached at the Installation of Rev. W. H. H. Murray, over the Park St. Church, Boston, Nov. 11, 1868.

BY REV. B. F. KIRK, D. D.

Mark vi, 6.—"He marveled because of their unbelief."

In the views and sentiments of the Lord Jesus Christ, the world is ultimately to find its standard. What he thought strange, unreasonable, wrong, the world will yet pronounce to be strange, unreasonable, wrong. The goal of humanity lies toward that point of the compass. But it is evident we have not yet reached the goal; for, to him unbelief was marvelous, unreasonable, wrong, monstrous. With us it sits in the upper seats of society, and even of instruction. You have marked the fact that public opinion is never stationary. Our grandest remote ancestors were but splendid barbarians in our view. Public opinion is always undergoing vast changes, and he who would escape the prejudices of his age and country, should be conversant with the views of Him in whom are hid all the treasures of wisdom and knowledge. We must then continue to study the unbelief or skepticism of our age, until we shall so regard it, that it shall fill us with amazement. Our present meditations are in that direction. Let us notice, first

Why Unbelief so affected the Lord.

as he witnessed it, *In the Jews of his day.* This is the wonderful feature in their case; they were a Theocratic nation; selected and separated from the whole human race; carried in the very bosom of Omnipotent Love. This terrible feature of their conduct is fully-presented in that one strong declaration: "He came unto his *own*, and his *own* received him not."

Their national history was full of divine manifestations; they were entirely accustomed to the spiritual and supernatural. Their literature was entirely religious, Messianic, all prophetic of one Being. All their national hope concentered in one event, his advent. At length He came, and fulfilled prophecy to the letter. Their venerated prophets, Moses, Isaiah, Daniel, stood among them ever pointing to the babe of Bethlehem, the Nazarene. He performed the miracles they demanded as signs of his divine mission and character. He spake as never man spake, and lived as man never lived, before or since. He assumed the divine titles of King, Judge of the Universe, Saviour of the lost, and challenged investigation of his right to them.

He came in his Father's name, and the Father continually bore testimony to his divine commission. Devils acknowledged it. Winds and waves, disease and death confessed it. Only his *own* denied him. He was conscious that He had, from eternal ages shared the glory of the Father. While they were asking him to give them the sign of manna, he knew he had been with their fathers in the desert, and it was he who had given them that bread from heaven. He knew that the infinite love of the Father had sent him; that he had come to be their Saviour. He stood with outstretched hands on the brink of eternal death, offering to save them; but they refused his aid. Is it marvelous that he marveled because of their unbelief? Now let us notice

The Rationalists of our Day.

They say—"Christianity does not approve itself to our reason, and they who embrace it are therefore unreasonable:" by which they mean two things. Some doctrines of Christianity are contrary to reason, and the whole system fails to commend itself to reason. There is a little ambiguity here, to be avoided. Reason is by some confounded with intuition, and many float about here in the mist, confounding two totally distinct mental faculties.

We distinguish intuition from reasoning, and mean by Reason, reasoning. If they mean by reason, intuition, and say Christianity does not approve itself to their intuition, and therefore is not a truth or reality, they repeat the grand mistake of the King of Siam, who denied there was any such thing as ice, because he had never seen it. Mr. Hume is one individual; Mr. Strauss is another. What marvelous arrogance in these individuals to say—"because I do not see the truth and glory of the Bible and its doctrines, therefore no reasonable being does!" But, if they mean by reason, reasoning, then I enter the lists with them.

The Proof they Demand.

They demand proof of every vital point in Christianity—that God exists—that the Bible is a revelation—that Christ is God, &c.

Now recall the fact that man has five inlets of belief or knowledge in his spirit, and five in his bodily frame; that each is an inlet to one peculiar kind of truth; that each is of equal authority in its own sphere with each other in its sphere. Matter is revealed to us by Perception; Mind by Consciousness; History by an innate Tendency to believe testimony; Self-evidencing truths, by Intuition; Unknown truths involved in known truths, by Reasoning.

So the body receives color through the eye; sound through the ear.

Suppose now a coterie of very learned men should claim to judge of form and color by hearing, and consequently affirm that the sky is not azure, for their ears have not perceived its blueness, and they have not heard it demonstrated to them. "Marvelous," you would exclaim. But this is modern rationalism. By perception I know you are here, listening to me. Now suppose some one should deny it, an hour hence, must I therefore doubt it?

We affirm that we know the Bible to be a divine revelation, by the exercise of at least three of our mental faculties, just as reliable and authoritative as the reasoning faculty; superior to it; and independent of all reasoning. One is intuition; another, belief in the testimony of men who proved their divine mission by performing miracles, and their truthfulness by going to the stake for them. Another is, the effects of Christianity in our own being, of which we are as sure as of our thinking. And then reason comes in as an auxiliary to crown all; declaring that the effects of Christianity on the human race make it marvelous and unreasonable to call it an imposture or a fable.

Now see how unduly these men exalt reason. It is but one of five doors to the palace; and they shut up four, and say to truth and God, to light and salvation, you shall enter by this one, or not at all.

Then again they exalt reason above all the cognizing faculties, when, in all respects it is inferior to two, ond in some respects to all. I would attempt to show this did time permit. But I can only say, Intuition is man's noblest inlet of truth, the door of his spirit, that opens on the heavenward side. Intuition and consciousness entirely excel reason in range of operation, in elevation, in directness, in certainty. Reason simply evolves what is already contained in what is known. It cannot move a step in its first syllogism, until it has borrowed its major proposition from intuition, or testimony, or perception, or consciousness.

This course exactly resembles that of the Papist trying to convert a Protestant. He cannot move one step toward making Authority supreme, until he has first placed private judgment on the throne by appealing to it. Reason never can give men a religion. She does not step into God's temple before the other faculties, nor reign supreme there. When Jehovah speaks he addresses mainly the conscience, heart and will. He opens his record not a debater, but a teacher, a master—"In the beginning God created the heavens;" and thus by faith, which is intuition, not by logic, we know that the worlds are not self-existent and eternal, but framed by the word of God.

Reason not Supreme.

Is taste dependent on it for the perception of beauty in nature or of moral excellence? Do the fine arts depend upon it? Is moral obligation discovered by it? Does it evolve the infinite out of its finite conceptions? Did it ever prove the immortality of the soul, even in its gigantic struggles in the mind of a Plato or a Cicero? You say, it proves the existence of God. Yes, after intuition has furnished a *dos pou sto*, a starting point, a fulcrum for its lever, the belief in cause and effect. But the same intuition has already seen God directly, without waiting for logic.

Millions, who cannot conduct nor even appreciate an argument, have firmly and happily, and with the most transforming influence on their character, believed in God's existence and perfection, without seeing him corporeally.

Why does the skeptic select this department of truth as the sphere for reasoning exclusively? I cannot conceive by what right. He does not do this in the department of morals or social life.

Does he stop to prove to his child that it must obey him, or be amiable? Does he smell a rose by logic? He affirms that his friend is here present; but how does he know that? Not by reasoning, but by some other faculty. Why may I not then use some other faculty too to discover that there is a creating, infinite Spirit here, as well as a created, finite spirit? The Deist himself does not reason, but dogmatizes when he says: I know there is a God, by the evidence of design in his works. But he could not begin that process of reasoning, until he had learned some other truths with which to start; until by intuition he had believed that cause and effect exist; and that every effect demands an adequate cause. He cannot reason then until he learns truths which reason did not discover.

By the exercise of intuition then I recognize the truth of the Bible, its divine origin. I hear the voice of my Creator in it. I see his mind and heart and will in it, just as much as I see divine wisdom, power and goodness in his works. I hear his glorious voice resounding through all the galleries of this Palace he has constructed. You bring your reason to test a book like this, when its theme is the infinite and the eternal, thus exalting an inferior faculty to displace that which most ennobles and exalts you, and links the finite to the infinite. I recognize the wisdom, purity, benevolence, authority of God's holy law in the Bible. You might as well require me to show the glory of a sunset by arguments as these. I see that Christ is God. I hear his voice, and recognize him as my shepherd.

And shall Strauss and Renan, and Parker, tell me: "You are mistaken. We are the infallible guides. We are the lights of the world. Believe us, follow us, recognize us as throwing light on all the momentous problems of life, and showing the path to heaven!" Why? "Because we are so learned, so wise, our arguments are so conclusive." But what if they do not convince me? What if I find nothing good in your instructions that you have not borrowed from Christ? What if the rest is to me nonsense? I marvel at the unbelief of these men, as much as if they should affirm that the half orange is as large as the whole.

I find a wonderful book. It is not logic. It hardly contains an argument. It appeals to other faculties than my reason almost exclusively. It is history, revelation, invitation, exhortation, response of the human heart to God.

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I take up the four gospels as I do Tacitus or Josephus. I believe that Julius Cæsar conquered Gaul. I never saw him, however, nor his battles. Yet all the rationalists in the world could not reason me into doubt about the fact. I read the Acts of the Apostles, and see how the Christian church began to exist. I see not the shadow of an excuse for doubting.

The book claims to be a revelation of truths which "eye hath not seen nor ear heard"—reason could not discover, the "natural man," sensualist or rationalist can not receive. God is just as clearly seen there to my eye, as in the stellar canopy of heaven. The whole book is an appeal to the highest intuitional sensibility; that by which we not only know that beauty is in a rose, but that by which we perceive that virtue is lovely, that there is any moral excellence in the universe; that John Howard is worthy of our esteem.

I see authority in the book, my conscience responds to that holy law, in its precepts and penalty. I see there the most wonderful personage in history. He claims to be God manifested in manhood, the King of the world, the Lord of angels, the Saviour of the lost, Bread of Heaven, Resurrection and Life, only begotten Son. How then does he commend himself, and these high claims to my confidence? In every way I can demand, as a rational being. I see the prophets foretelling him, the world stirred at his coming. I hear him testify. He appeals, first of all, as any good man does when he comes among us, to our intuitive perception of goodness by a life of superhuman purity, acts of unwearied condescension, benevolence, words of divine wisdom and goodness. Then he fortifies us against unbelief; but it is never once by reasoning. His claims are too high for mere reasoning. He calls in five witnesses; not one of them to argue, however, but to testify; thus showing his estimate of testimony as above logic in religious matters. The first is his Father. "The Father which hath sent me, he doeth the works."

At his baptism, the Father and Spirit testified to John the sonship of Christ. In the miracles the Father and Spirit testified to the world. To deny the claims of Christ is then to affirm that God permitted an impostor to use the very seal of heaven to sustain his imposture. His miracles were innumerable, crowned by his rising from the dead. He appealed to the testimony of John, acknowledged by the nation to be a prophet from God. He appealed to the Old Testament, whose predictions of a coming Saviour met their fulfilment in him, and in no one else. He appealed to themselves to judge whether he was truthful. He appeared too, as a witness in his own case. This deserves special notice; for, the Jews quoted to him the common maxim, that a man cannot be a witness in his own case. Hear his reply: "Though I bear witness of myself, yet my record is true." The propriety of this is founded upon the peculiarity of the case. In the first place here was an appeal to intuition. The force of it is this—"I am either what I claim to be, or one of the vilest of impostors and blasphemers. Am I that? Judge ye." The appeal is to every human heart. Ought not Jesus Christ to be believed on his own testimony? and that is the corner into which modern skepticism is going to be driven, with ever increasing pressure. This one principle is going to be its condemnation; light proves itself to all but the blind. Reason alone, without faith, then can neither account for the wonderful book, for its contents, for its relation to modern civilization, nor for its effects on the heart. The Christ of the Bible, and modern Christianity remain unaccountable, if impostors or fanatics wrote the book.

Here is a personage in history appearing in a line of prophets among the most remarkable race that has ever existed. He is the embodiment and fulfilment of a vast system of religious types, symbols, and prophecies. The world is stirred at his coming. He presents a life of spotless virtue, of supernatural purity, of unearthly magnanimity: he proclaims a religion of perfect unworldliness and unselfishness. He presents himself on such ground that there can be no middle position for us. He is no mere reformer, martyr, benefactor. He is God descended to earth, our only Saviour; or, he has deceived us.

Now in concluding this part of our subject, I would render to reasoning and logic due homage for their invaluable services to mankind. I would also admit that intuition is not infallible; much less so however is reasoning. But I now repeat, it is marvelous that men will not only refuse to receive a revelation from God that does not *argue* with them, but take the untenable position that God cannot reveal himself to man but through the power of reasoning.

Equally marvelous is their position with regard to miracles. Their axiom is:

"Miracles are impossible."

One says "they are so improbable that no amount of testimony can make us rationally believe they ever were performed." That is too preposterous to require a serious answer. The same might have been said, a hundred years ago in regard to vessels sailing against wind and tide, and carriages running sixty miles an hour by means of a boiling kettle. As to the impossibility, that is equally preposterous in view of God's omnipotence. It would indeed appear to us very doubtful if we were told that God had given these supernatural powers to sanction the pretensions of the founder of some bad institution, or one of inferior value. But to restore a ruined race of immortal spirits to holiness and blessedness, no interruption of nature's laws can seem to us unwise. Nay, it seemed indispensable in order to save a race sinking into Materialism and Pantheism, that there should be, at the opening of each stage of Redemption, a breaking in of the Omnipotent mind upon the order of nature, in order to show that all her forces are but second causes, and that the real seat of power is in a spirit, boundless equally in power, intelligence, purity, and beneficence. "The works that I do, bear witness of me that the Father hath sent me. I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me."

I appeal now in this view of the case, to your common sense. Is the opposition of the skeptic reasonable? But he makes this reply: "You rely upon the Bible as written by certain men, and upon them as inspired of God, while you have no evidence of either point." Here then skepticism claims to stand on

Historical Criticism.

Let us examine it to see that it is utterly unscientific. Science is advanced by the testimony of men ten-fold more than by reasoning. Now, here are twenty-seven documents written by eight men, six of whom were immediate eye-and-ear witnesses of the facts they record. They, and they alone give us the history which accounts for the Christian church, an institution which is existing to this day, and is the mightiest force in history. These books give a perfectly rational, consistent and satisfactory account of the origin of the church. What then do the skeptics do with these records? They apply to them the most purely arbitrary criticism. They deny their authenticity. They say eye-witnesses did not write these records. But how do they know that great fact, even if it be a fact? We are not told by any one of them. They assert it, and we to preserve ourselves reasonable in their view, must believe them and disbelieve the whole primitive church, who know the Apostles to be the authors of those writings, and staked their lives upon the accuracy, authenticity and authority of their writings. They then also deny the historic verity and literalness of their contents. But by what authority or rule of historical criticism? Neither Baur, nor Strauss, nor Renan, nor Parker, condescends to inform us. They profess to annihilate the gospel with a sneer, to blot out the whole wonderful history of the Saviour with a stroke of their pen. Mr. Strauss knows that Lazarus was not raised from the dead by the word of the Lord. But how does he know it? Was he there, or has he some documents that can be relied on? No; he simply affirms it, and we are therefore to believe it. Is not this marvelous; marvelous incredulity in these men; marvelous readiness to be duped, in their followers! They go further. They require us to believe that Jesus was a fanatic and an impostor. There can be no doubt that he claimed to be the Son of God in a sense in which no man or angel can be so called; that he claimed to work miracles; that he declared he would rise from death to life; that he is the Judge, King, and Saviour of men; that he requires of men all that love and confidence which are God's exclusive prerogatives. And yet these men affirm he did no miracles, he does not forgive sin, he did not rise from death, he is not the Judge and Saviour of men. And yet, there is not one of the men who does not recognize the spotless purity, the self-possession, the truthfulness of Christ. Is not this marvelous?—*(To be continued.)*

PASSENGERS SAILED.

Per *Sumatra*, 30th:

For Marseilles.—Captain and Mrs. G. B. C. Simpson and child, Captain E. H. C. Simpson, Lieut.-Colonel C. O. B. Palmer, Major and Mrs. C. T. Stewart and 3 children, Major Delane, Lieut. Sym, and Lieut.-Colonel Cooper.

For Suez.—Mr. P. Z. Schillizzi, Mr. E. D. Sassoon and 6 children, Mrs. M. M. Gubbay, Mr T. R. Stokoe, Dr. and Mrs. Pittman, and Mr. W. Marshall.

For Southampton.—Captain M. Grant, Lieut. Desborough, Mr. and Mrs. H. de la P. Murphy, Mr. Prichard, and Miss Hall.

PASSENGERS ARRIVED.

Per *Columbian*, 30th:

From Southampton.—Mr. B. Pearce, Mr. P. Harris, Mr. G. Berts Mr. J. Humphreys, Mr. C. A. Rowlandson, M. J. B. D. Adams, Mrs Smale, Mrs. Colston, Mrs. Hamilton, Mr. D. Flint, Rev. W. Clarke, and Mrs. Clarke.

From Marseilles.—Mr. B. Bethune. Mrs. Robertson, Major and Mrs. Bode, Mr. and Mrs. Bythell, Col. G. Moir, Rev. W. French, Rev. J. M. Knott, the Bishop of Bombay, Mrs. Douglas, Miss Douglas, Rev. C. Kirk, Rev. A. Sherring, Mr. E. Lockwood, Capt. Hill, Capt. White, Mr. W. P. Duff, Capt. Godman, Mr. Heathcote, Mr. Dhanjeebhoy, Mr. G. Plate, Mrs. Files, Mr. G. A. Tenton, Mr. W. S. Appleton, Mr. N. Hay, Mr. Brockby, Mr. H. Moore, and Mr. Whale.

From Malta.—Mrs. Ferguson, and Miss Allen.

From Suez.—Mr. G. J. Green, Mr Lambrinudi, Lieut.-Col. and Mrs. Eyers, Mrs. Hatchell, Mr. Cargill, and Mr. Whynne.

From Aden.—Captain and Mrs Bythell and child.

Per Ganga, 30th:

Mr. and Mrs. Travers, Mrs. McCrory, Captain and Mrs. Robinson, Captain Ashe, Mr. and Mrs. McGlashen, Messrs. A. Stewart, W. A. Browne, H. Gaigoux, G. Mitchell, and H. Moore.

DOMESTIC OCCURRENCES.

BIRTHS.

CANNON—February 3rd, at Dale Grove, the wife of Mr. Edward C. Cannon, of a son.

Cooper—Feb. 4th, at Kallandavie, the widow of the late Mr. Robert Cooper, Station Master, Byculla, G. I. P. Railway, of a daughter.

DEATHS.

BUTCHER—Dec. 30th, at Clifton, Bristol, Lieut.-Colonel J. E. Butcher, Retired List, Madras Army, aged 66.

DIVER—January 6th, at Seven Sister's Road, London, Thomas Diver, Senior, aged 61.

HIGGINS—January 6th, at Highgate, London, Ann, the beloved wife of Mr. J. Higgins, School of Art, Esplanade.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DuBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received and every effort made to ensure them a happy and comfortable home.

The course of study will be varied according to the age and attainments of the pupils, commencing with the elementary branches, and rising to the Matriculation Standard of the University of Bombay. The Home studies of the Boarders will be under the Superintendence of Mr. and Mrs. DuBois and an assistant resident Master.

From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DuBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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